This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

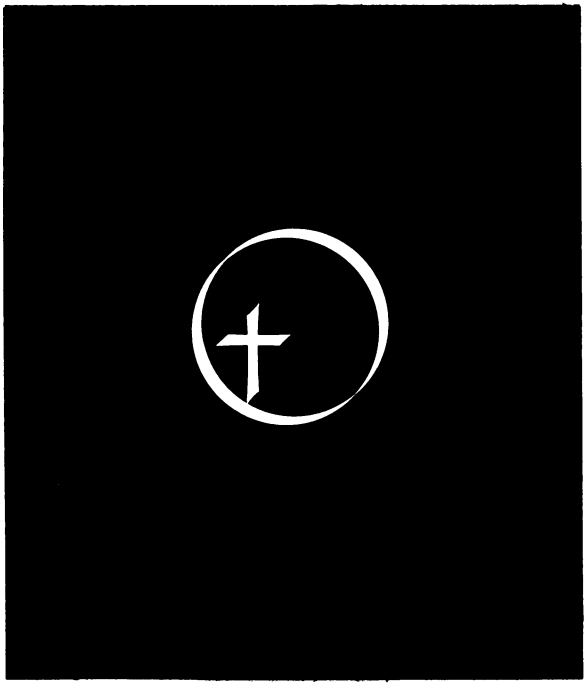
+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

BX
9969
.B37
B8



J/L

Presented to
Universalist Historical Library
by
Hosea Ballou,
Charlton
Worc. Co.
Mass.
Jan. 1876.

MEMOIR

OF THE

REV. THOMAS BARNES,

Written and Compiled by his Daughter,

MRS. LEVISA BUCK,

AND EDITED BY

REV. GEORGE BATES.

PORTLAND:
S. H. COLESWORTHY.
1856.

DAVID TUCKER, PRINTER.

BX
9969
.B37
B8

PREFACE.

THE grass hath long grown over the grave of our honored and deeply lamented father BARNES. Other generations have arisen, and in answer to his fervent prayers, the Lord hath sent abundant and able laborers into his Vineyard. But the fathers are not forgotten; and it is in accordance with the wishes of many long-tried friends to the cause of Universal Reconciliation, that the following Memoir has been written. Those wishes are the best eulogy of his character. Humble and unassuming, he would not himself have desired any thing ever to be written of an ostentatious nature, appertaining either to his private or ministerial life.

Perhaps this little work might have been more interesting to many, if the authoress had been more amply endowed with the powers of imagination. She is perfectly sensible of this deficiency, but believes, with propriety, *there may be* less said of a good man than a great one,

Of the latter, there are many things to emblazon, to palliate, and expatiate upon, which may astonish the mind: of the former, plain matters of fact are all which are required; and these we hope may benefit the heart of the reader.

INTRODUCTION.

In presenting this work to the public, we are actuated by no ambitious motives or any desire to obtain notoriety or fame as an author. On the contrary, we have a deep sense of our inability to do the subject that justice which is demanded, and which an abler pen might accomplish. This consciousness of inability has begotten a self-distrust oppressive to our feelings. Still we perform this work as a long-neglected duty, at the earnest solicitation of friends whom we dearly love, and for whom we are willing to make any reasonable sacrifices.

The work is done at this late day, having been delayed from a variety of causes not necessary to be specified here, that the present and future believers in the great salvation may know something of an individual minister of Christ, to whose ardent and faithful labors the cause of the Redeemer has been greatly indebted. The past, present and the future, are inseparably connected; the prospects and *interests of* each may be seen to be blended with all the

parts constituting the great whole. Hence to strike out the past from the history of our denomination would seriously affect our present condition, and exert a deleterious influence upon our future prospects. We would rather view them as a unity, constituting a three fold cord, not easily broken.

It belongs to the present occupants of the Master's vineyard to collect and preserve the history of those who lived in by-gone days, by whose labors the soil of Gospel truth was prepared; those who sowed the good seed of the kingdom, and who watched its germination and progress, exhibiting "first the blade, then the ear, afterwards the full corn in the ear." We can hardly overrate the labors of philanthropists, statesmen, civilians and divines, as they tell upon our interests and our destiny. We cannot, any of us, tell what we should have been had not those labors been performed. Who can estimate the arduous labors of a Paul, or describe the influence of those labors upon his own, and all succeeding ages? Who can rise to the inconceivable height of his Christian philosophy, or penetrate the arcana of the divine mysteries as he did, and not feel an indebtedness to him for some of the highest conceptions and the purest joys which heaven has allotted to man?

So of other men in the various departments of litera-

ture, science and religion. They have contributed largely to the improvement of human society and welfare; they have made their mark for good in the world, and the influences they wrought out have come down to us, and it becomes us to cherish their memories, and avail ourselves of all the benefits resulting from their labors.

Every denomination of Christians has had its lights, in the persons of its ministers. They have held up those lights by publishing memoirs, which have been read with profit by millions. If it was an imperative duty for the primitive disciples of the great Master to let their light shine before men, the obligation is binding, with equal strength, upon Christian disciples in every age of the Church; especially should this obligation be realized in reference to those who have performed important labors in the ministry, that those labors be not confined to the age in which they lived, but exert a power for good in all coming time.

Thus the Catholics have held up the life and the pious labors of a Fenelon, a Massillon, and others equally distinguished for learning, piety and Christian zeal. Protestants have done the same. Who has not read, with great satisfaction and moral profit, the memoirs of a Wesley, a Clarke, a Whitefield, of the Methodist Church? Who

has not felt his heart warmed, and his spirit refreshed as he has read the glowing pages of a Channing?

In our own denomination, we have the Life of Murray, with the record of his various trials, in his native land; of his expatriation from the home of his fathers, on account of his faith; of his lifting up his voice in proclaiming the great salvation in the wilderness of America, and of his wonderful success in spreading a knowledge of the true gospel, until the "wilderness was made to rejoice and blossom as the rose." We see, and in some measure feel, the power of that heaven-descended religion that sustained that eminent "man of God," as he labored and suffered reproach, trusting in the living God, who is the Saviour of all men, especially of those that believe. Truly we may say of him, "though he is dead, he yet speaketh."

We have also, in our libraries, the Memoirs of Elhanan Winchester, who emerged from Trinitarian Calvinism into the broad and brilliant light of Universal restoration. Many are the aged Universalists throughout the length and breadth of our land, who refer with pleasure to his "Dialogues," as instrumental in opening the eyes of their understanding, and of giving them "good hope through grace," of the final triumph of the Prince of Peace over the kingdom of darkness, and of the final

purity and bliss of every child of humanity. Those Memoirs inform us of the success of his mission both in England and in the United States, and trace his ministerial career down to his peaceful and triumphant death, in Hartford, Connecticut.

Nor would we omit to mention the Lives of Stephen R. Smith, of Walter Balfour, and, though last, by no means least, of Hosea Ballou. These men were Theological giants, and the influence they exerted in behalf of the true Gospel, was incomparably great. That influence was not confined to the denomination of which they were prominent pillars and successful leaders; it was felt in every department of the Christian Church; the stern features of Partialism and of infinite cruelty, which were met at every turn when they entered the vineyard of the Lord, are now scarcely to be found in any Church. And in truth we may say, "This is the Lord's doings, and is marvellous in our eyes."

Most of those worthies to whom we have thus briefly referred, and to whose faithful labors in the Gospel, ample justice has been done by their Biographers, enjoyed many advantages of a literary and social character that were denied to the humble and unpretending subject of these Memoirs. Father Barnes could not boast of an Academic, much less a Collegiate education. He was reared

in a new country where but little could be done for the literary advancement of children, or of young men. He had not the potent power of wealth, or of influential friends to aid him in the acquirement of a profession. Yet in the midst of difficulties that would have disheartened an ordinary mind, he steadily pushed his way until he arrived at an elevated position in the "ministry of reconciliation." This is at once an evidence of a strong mind, an indomitable perseverance, and of the influence of the spirit of God upon the heart. The Bible was the principal book, nay, the only book, from which he drew his theology. But in the study of that blessed book, he was unaided by Commentaries which have appeared in profusion since his day. It required a great amount of close application and study to obtain such an accurate and comprehensive knowledge of the Scriptures as he attained to, and that without those helps which are placed within the reach of all at the present day. Add to this the fact, that the doctrine he found revealed in the Bible was deemed heresy by the religious community, and especially by ministers of nearly all denominations; and that he was often called upon to enter the arena of controversy; to meet the opposers of universal graee, in the field of argument; to parry the weapons wielded against the truth, and to fight the good fight of faith against such

fearful odds, and it will be seen at once that he possessed uncommon powers of mind, with a happy faculty of exhibiting those great and precious truths he had drawn from God's holy Book.

During his ministry he made himself acquainted with general history, with the productions of some of the best Poets, and particularly with Jewish history, and several choice works on Natural Philosophy in connection with the science of Jurisprudence. Thus was he enabled, in a most pleasing and original manner to instruct an audience upon various subjects having a bearing upon human interests as well as human duties and the destiny of the intelligent family of man.

Let the young preacher of the present day reflect upon the many obstacles that venerable man had to overcome, and let him not murmur at his lot; but rather let him thank God that his lot is cast in pleasant places, and strive to improve the superior advantages he enjoys. Let the young preacher, who has in the outset, the benefit of organized society, with the certainty of a competent support by having a good salary secured to him, reflect upon the privations and hardships of the Fathers, who were obliged to labor with their hands for the support of themselves and their dependent families, while they broke to the people the bread of life, feeling strong in the Lord

and in the power of his might; and surely he must feel to blush when he finds himself complaining of the hardness of his lot, and disposed to faint by the way. Happy will it be for our posterity, and the future welfare of the Church of Christ, if we are as faithful in our calling as were our departed Fathers.

The writer of this letter had no personal acquaintance with Mr. Barnes. Indeed we had not, at the time of his death, an acquaintance with a single Universalist in the world. We had not heard the doctrine preached in a single instance, or read a word in its favor in any book save the Bible; and such was the blinding influence of early impressions, that we failed to discover it there. Mr. Barnes passed away from his toils on earth to his rest in heaven, some four years before the light of God's holy truth in its fulness, burst upon our mind; and about seven and a half years before we entered the ministry. But in the order of Providence, our labors thus far have been performed in the very region where he first sowed the good seed of the kingdom, and where his memory is cherished with fondest affection by many hundreds of our best men and women. It is no uncommon thing to hear our aged believers say, "The first real Gospel sermon I ever heard, was from the lips of Father Barnes; the first light that dawned upon my darkened mind on the subject of Uni-

versalism, was through his instrumentality; and I bless God that since that, my mind has been freed from all direful apprehensions in regard to the future. I have ever since, felt that God was my Father and Friend, and heaven my destined home. I have felt reconciled to the Divine will, and my faith has sustained me under the severest trials of life. Hundreds, through his instrumentality, have felt the power of a living faith in God's universal and efficient grace, which has guided them over the boisterous waves of the ocean of life, sustaining them in the dread moment when heart and flesh fail, giving the soul the confident and joyful expectation of a blissful immortality beyond the grave.

Such has been the result of the public labors of this good man, as many can testify from happy experience.

He was a strong "doctrinal preacher." He possessed a wonderful faculty of exposing the errors, and brushing away the sophistries of opposing sects; and this he did with a candor and sweetness of disposition that evinced the sincerity of his heart, and which rarely gave offence, even to the most bigoted. His soul was so filled with the spirit of his Master, that he could use no harsh or unbecoming language in speaking of the false doctrines that distracted the minds and harrassed the spirits of the multitude. He rather sought to win souls to Christ by gentle

and persuasive argument; feeling confident, that the Gospel was "the power of God unto salvation to every one that believeth. And yet his sermons, if we may believe the testimony of his cotemporaries, were eminently practical. He enjoined, with much power, the practical Christian duties, and insisted, with great earnestness, upon "good works," as the legitimate result of a correct faith. In this respect it may be truly said, that he was an "example to the flock;" for, like the Master whom he served, he preached, not only by precept, but by example; thus illustrating, in his daily life, the purity of the doctrines he proclaimed. He was, most emphatically, a peacemaker, opposed to all unnecessary litigation among those who should be perpetual friends. An evidence of this, we have in the fact, that whenever serious difficulties arose in the neighborhood, or town in which he resided, he was more generally appealed to, than any other man, as a referee or an umpire, and his wise decisions were generally satisfactory to all parties. Such a character, while it reflects honor upon any profession, is worthy of being held up for imitation, not only by ministers of the Gospel, but by those of all honorable occupations.

It is to be regretted that Mr. Barnes did not leave more of the productions of his pen. But few materials of much interest are found in his writings. The fact is, he

was not in the habit of writing his sermons, further than to arrange them, methodically, on paper; or to make what is usually called a "skeleton," which served as a guide, enabling him to present his subject in a plain, comprehensive and convincing manner. Indeed, he was, in the proper sense of the term, an Extemporaneous Preacher. Had he written more, we might have had more and better materials with which to enrich and embellish these Memoirs; yet it may be doubtful whether, under the circumstances, he would have accomplished as much good as he did by his extemporaneous efforts. It should be recollected, that he was called to labor in a new and sparsely settled country; to bear his testimony in dwelling houses, school houses, barns, and groves; and often at short notice. Add to this, that a strong prejudice existed in the community against "note-preaching," as it was called, and we may believe that he was vastly more successful in his mission, than he could have been with written sermons. He had acquired the happy faculty of adapting his discourses, with great readiness and pertinency, to the various occasions upon which he was called to officiate; and this made him a popular preacher of his day, and a favorite among all those who rejoiced in the great truths he proclaimed.

The Letter of Rev. Sebastian Streeter, of Boston, will

be read with deep and thrilling interest. It is written with that enthusiastic earnestness for which Father Streeter is remarkable. He has, in this instance, thrown his whole soul into his subject, and thus discharged, faithfully, a filial duty to the memory of his spiritual father. Should the reader imagine that he was extravagant in his description of the departed saint, let him reflect that he was then a young man, and that through the instrumentality of Father Barnes, he was introduced into a new world of thought and feeling, which gave tone to his whole life, and disposed him to devote and consecrate all his powers to the defense of the same Gospel which first gladdened his heart. During a long life, mingling as he ever has with the most talented and successful preachers in the denomination, he has never seen cause to change his opinion in the premises.

Other Letters, particularly that of Father Ballou, will show the reader that Mr. Barnes was regarded by his cotemporaries and ministerial associates, as no ordinary man; nay, that they considered him a pattern of Christian excellence, and a shining light in the firmament of the Gospel of Christ.

We would state, in conclusion, that the principal materials for this little work, were furnished by Mrs. Levisa *Buck, daughter* of the subject of these Memoirs; and that

the alterations we have made, have been few, and in no instance to distort or change the facts as she has arranged them. We have endeavored to put the whole in a readable form, sensible, as we stated at the commencement of this notice, that another pen would have done the subject better justice. With the hope that many will read the work with satisfaction and spiritual profit, and that it may contribute, in some measure, to the up-building of the cause of truth and righteousness, we subscribe ourself the reader's most humble and devoted servant,

GEORGE BATES.

CANTON MILLS, August, 1854.

LETTERS.

[FROM REV. SEBASTIAN STREETER, OF BOSTON.]

BROTHER BATES :—I am exceedingly happy to learn, that a Memoir of the late Rev. Thomas Barnes, of Poland, Maine, is about to be published under your supervision. The circumstances of the case demand such a work. It ought to have appeared years ago. His valuable labors in the great cause of universality, called loudly for a tribute of the kind to his memory. It will be very acceptable, however, and exert a felicitous influence, even at this late day. Great numbers, not only in Maine, but throughout the country, will no doubt bid it a hearty welcome ; and no one more sincerely so, than myself.

It was my happiness to enjoy a personal acquaintance with that eminent servant of Christ. I should deem it a privilege, therefore, to say a few things in relation to him, and to have them, provided you have room, and shall think them worthy, inserted in the forthcoming work. But few have greater reason than myself, to cherish a pro-

found respect and veneration for the name and the memory of Thomas Barnes. He was my spiritual father, the one through whose instrumentality the eyes of my own understanding were first opened, to perceive the fulness of the grace of God in Christ Jesus, and the universality of salvation by the blood of the cross. It was an event big with interest to me, and one which I shall never forget, till the last traces of memory and of feeling shall be erased from the mind. Almost half of a century ha elapsed since it occurred, and still, even at this late date the emotions then awakened, come up in the mind, at times, with nearly all their original freshness and power.

It was at the General Convention of Universalists in the New England States and others, at its session in Sept., 1801, held in Swanzey, N. H. My home at the time was in that town. The meeting of that Convention, and of so large a number of Universalist Clergymen, amounting in the aggregate to some eight or ten, if my memory serves me correctly, was a very great novelty, and produced a very extraordinary excitement. In all classes of the community, a spirit of earnest curiosity was awakened. It went from father to son, and from the mother to her daughter. In common with those around me, I was borne onward by the popular tide. With a number

other young people, I attended the meeting. We went not to worship; but to see the wonder, and have a good time.

We did not reach the church till some little time after the commencement of public service. Our seat was in the gallery, and almost directly in front of the pulpit. I was the last of the party which entered the pew; and just as I was closing the door, father Barnes rose in the desk and named his text. It was the first time I had ever seen him, though his name and profession were familiar to me. At the first glimpse of the venerable man, a sort of unearthly thrill went through my whole frame. His attitude; his general aspect; and especially the peculiar intonations of his voice, struck me with singular force, a power with which I had hitherto been utterly unacquainted. There was something in the look of his eye which held me spell-bound. It was neither large nor sparkling; and still, there was in it a blending of archness with candor; of earnestness with affection; and particularly a tender, pleading, all-persuasive languor, from which I had no power to disengage myself. And there I stood, like a statue, wrapt in wonder, and with an intense gaze at the speaker, through the whole discourse, which occupied in the delivery something more than an hour.

The sermon was founded upon the 6th verse and 9th

chapter of Hebrews; and it plainly showed that the hand and the heart of a master were in it. Of this fact there could have been but one opinion. It was not only scriptural and argumentative, but at the same time eminently practical; and the doctrines advanced were also enforced by exceedingly pertinent and powerful illustrations. As he proceeded onward in his discourse from section to section, and from one scripture to another, the whole realm of feeling within me was lighted up, and became radiant with ecstacy. I felt that I was listening to God's truth, the plain teachings of the holy scriptures; and the tide of bliss rose high in my soul. It was enough. The measure of my joy was full. It could have held no more at the moment. O, the preciousness of those great truths as they fell, fresh and full of life, from the lips of that venerable man of God. They were truly "like apples of gold in pictures of silver;" and as he poured them forth, one after another, an occasional fear came over me. I was afraid he would leave off speaking, and I wanted he should keep on, in precisely the same strain, forever. At length, however, the service was concluded, and I returned to my home; not, however, in the same mood in which I had left it in the morning; but, so far as faith and feeling were concerned, a thorough Universalist; and

have remained, without a moment of wavering, from that time to the present.

From these incidents I learned more fully, perhaps, than I ever should have done without them, the meaning of a testimony by the apostle Paul, in his first Epistle to the Corrinthians. "Though ye have ten thousand instructors in Christ, yet have ye not many fathers; for, in Christ Jesus, I have begotten you through the gospel." 1 Cor. 4—15. In this declaration there is a deep significance, and one which would be overlooked by ordinary and uninterested readers; by those of any class, indeed, who have not passed through scenes analogous, in some respects at least, to those referred to by the apostle, in the case of the Corrinthian Christians. It is this: The one from whom we receive our first lessons in the knowledge of "Jesus and the resurrection," of the soul-inspiring truths and hopes of the everlasting gospel, will ever after fill a place in our esteem and our feelings, which can be reached and occupied by no one else.

The beauty and grandeur of the disclosures which he has made to us, become strangely identified with himself. We have no power to separate the one from the other. So the fact proved in my own case, in relation to father Barnes. Since I first heard him, I have listened to many men who, in point of education, of personal appearance,

and of the charms of a graceful and captivating oratory, were far his superiors; and still, so far as my own feelings were concerned, it has not been so. To me, the plain and unimpassioned utterances of that unpretending old man, constituted an oratory which towered far above that of the most gifted and powerful of them all. The Ballous, the Channings, and the Chapins, whom it has been my good fortune and my happiness to hear, notwithstanding their lofty and almost supernatural endowments, have seemed to me like very pigmies in the comparison. It is strange that it should have been so; and still, such is the simple fact of the case. The reader will find it difficult, perhaps, to believe me in sober earnest in what I have said, and yet I truly am. So far as feeling and sympathy have been concerned, the statements I have made are no exaggerations, but the plain unvarnished truth in the premises.

Indeed, so long as he lived, I could not hear that meek and toil-worn man speak, without the deepest emotion; nor could I look upon him, without feelings of the most profound veneration, a sort of idolatrous homage. Still, to a stranger, or to any ordinary hearer, there was nothing uncommon, nothing peculiarly attractive about him. Mine, however, was no ordinary case. Through his instrumentality I had been made the recipient of a faith the most invaluable and rapturous conceivable. He

every thing which appertained to him, tended to awaken within me a spirit of intense enthusiasm of feeling. The very form of the man; the language he employed; the intonations of his voice,—every thing, indeed, which he said or did, possessed a charm which was wanting in every other clergyman who fell in my way, however eminent his talents, or elevated the position which he occupied in the vineyard of the Master.

It was not till the Spring of 1806, that I saw father Barnes for the second time. Having learned by the minutes of the General Convention, that I had received from that body a letter of fellowship, as a preacher of the Gospel, in the winter of that year, he sent me a very kind and urgent invitation to visit Maine, and assist the few ministering brethren in that section of the Master's heritage. With this invitation I complied, and reached the town of Norway about the middle of April. There I met the old veteran, face to face. He had arrived there before me; and the next day I had the happiness of hearing him preach for the second time, an opportunity I had long most earnestly desired.

The discourse was founded upon the words of the apostle Peter, in the book of Acts, 14th chapter, 8th and 9th verses. The exposition which he gave of the passage was exceedingly lucid and instructive. It was truly a fu-

ished production, a sermon of rare merit, the sul throughout being treated in a masterly manner, which could scarcely have been equalled by the 1 talented of the cloth. Such were my impressions a time, and such they remain to the present day. He already made appointments for me in four towns, for four following Sabbaths. These appointments I mc the order which he had prescribed. During the mo that year, I labored in Maine, and enjoyed the plea and the profit of frequent interviews with this my spir father, in whom I ever found a devoted and warm hea friend.

After this, I made repeated visits to Maine, in ord attend the annual sessions of the Eastern Associatic Universalists. On these occasions, I never failed to 1 father Barnes; and, with a single exception, had the piness of hearing him preach. It was a rich treat. every instance, he acquitted himself like "a work that needeth not to be ashamed." I never knew deliver a bad sermon, nor one of an indifferent chara His discourses all bore marks of profound and pa study; of methodical arrangement; of a rare depth expansion of thought.

Though he made no use of notes, he never entered *pulpit without* a labored and very careful prepara

Of this fact no attentive hearer could fail to be aware. The structure of his discourses was somewhat peculiar to himself. They embodied, in almost equal proportions, the theoretical and the practical, the experimental and the argumentative; a circumstance which, in my own estimation at least, imparted to them a rare beauty and worth, rendered them in fact, correct models of Christian sermonizing. I would that every professed minister of Christ might carefully pursue a similar course. Were this the case, the modern pulpit would not teem, as it now does, with sermons, or rather essays, whose prominent characteristics are mere verbiage and flippancy.

But notwithstanding the celebrity and power of his pulpit labors, Mr. Barnes was not what the world would call an educated man. He enjoyed the honors of no college, nor even the advantages of an academical education. His early opportunities for the acquisition of knowledge were such, merely, as were afforded by the common Schools of the times in which he lived, and the place in which he was brought up. Notwithstanding this serious disadvantage, however, he was one of the most correct extemporaneous speakers to which I ever listened. He had acquired a habit of accuracy, in this respect, by the careful reading and study of good English writers. He was no grammarian; and still, he more

rarely violated the true syntax of grammar, than tho
sands who claim to be proficients in that science. He w
not an eloquent speaker, in the popular acceptation of t
term ; and yet there was a magic, a peculiar somethi
about him, which charmed a congregation, and by whi
he held it almost perfectly at his control.

It is strange that he should have done so ; for, thou
a good looking man, there was nothing specially prep
sessing in his personal appearance ; his voice was
from musical, nor was it possessed of great compass
power. He sought no aid from a graceful gesticulatic
Pathos was never invoked by him, nor the slightest eff
made, to appear over-zealous, or deeply impassione
What then, it may be asked, was the great secret of
power and success ? I answer, it lay in the fact,
those who saw him, and heard him, were deeply
pressed with the conviction, that they were listening
good man, and a sincere Christian ; to a man of a s
mind, and a sound understanding ; and to one, too
was thoroughly versed in the holy scriptures, and ar
wished to communicate a knowledge of their sublim
hallowed teachings to his fellow men.

Here, I repeat, was the seat of his power, a
great secret of his success, in his ministerial labo
was a man of principle ; of sound morals ; of

undefiled religion; and this fact, so honorable to him as a citizen, a Christian, and a Christian minister, gradually spread abroad in the community. Its circumference became wider, and still wider, till it obtained a general notoriety. A complete victory in his favor was won. His position in society was reversed. Confidence in him took the place of distrust. Contumely and crimination were succeeded by admiration and encomium. The habitual purity of his life was irresistible. It rolled back the mighty tide of opposition which, during the earlier periods of his ministry, set so powerfully against him.

God spared his life till the lip of detraction was everywhere silenced, and the voice of commendation everywhere heard. Of him, as of the great Apostle to the gentiles, it may truly be said, "He fought a good fight. He kept the faith." He completed a noble work. He "finished his course with joy." Full of years and of fame, he sank into an honored grave. There, as age after age shall roll by, let his ashes repose in peace. "He is dead, but yet he speaketh." In the memory of the wise and the good, he still lives, and will live forever. Thousands on thousands, through the lapse of successive generations, will "rise up, and call him blessed." And it surely is proper that such a tribute should be paid to his memory, and especially by the votaries of a truly

liberal Christianity in Maine; for, though not the first preacher of "the common salvation" there, he obviously did more than any other man towards giving it form and permanency in the popular mind, and may, therefore, be justly honored as the father of systematic Universalism in that large and flourishing State.

S. S.

[LETTER FROM THE LATE REV. HOSEA BALLOU, OF BOSTON.]

BOSTON, May 22d, 1850.

BR. BATES:—Br. S. Streeter has just read to me a letter from his brother, at Portland, in which a desire was expressed that I would write a few lines in regard to the Rev. Thomas Barnes, whose biography is expected soon to be published, and direct the same to you.

My acquaintance with the Rev. Thomas Barnes, was by no means extensive. I remember when I was but a mere lad, he once called at my father's house, in Richmond, N. H., in company with a Mr. Jewel, who was an advocate of the doctrine of Universalism, as well as Mr. Barnes. They called on my father to converse with him on the subject of their different views of doctrine; as my father was the minister of the Baptist church in Rich-

mond. I was sensible, at that time, that the two Universalists widely differed from my father, who did not appear at all pleased with their arguments; but I was too young to understand the points on which they disputed, or the merits of their arguments.

I have no recollection of ever seeing Br. Barnes, after the time above alluded to, until I was engaged in the ministry of the faith of which he was a professor and preacher.

The opportunities which we enjoyed together were not many; but were always favorably esteemed and profitably improved. They were considered as opportunities in which the elder might instruct the younger, and the latter endeavor to give assurance to the former that his kindness was appreciated.

In the *little* circle of the preachers of Universalism, at the early date to which I refer, Br. Barnes was esteemed as one of the first for strength of mind, for extensive acquaintance with the scriptures, for ease in speaking and force in argument. In the *wider* circle of believers in the impartial Gospel of the Lord Jesus, Br. Barnes' labors were much sought, and highly prized; nor was he less esteemed for his integrity, honesty, and general moral character, than for his ministerial talent.

HOSEA BALLOU.

MEMOIR

OF

REV. THOMAS BARNES.

THOMAS BARNES, the grandfather of the subject of the following memoir, emigrated from England to America, and settled in the town of Merrimac, New Hampshire, when that town was comparatively a wilderness. He there, with his family, endured many hardships; more especially during the war with the French and Indians, when Mrs. Barnes dare not venture abroad alone without a gun, in the absence of her husband. But the watchful care of a kind Providence was over them; the protecting shield of the Almighty was thrown around them; and the family was spared to see the wilderness blossom as the rose.

Their son, Thomas Barnes, married Rachael Barrett, and settled in the same town with his

father, where, for many years, he lived in prosperity and usefulness: filling, occasionally, town offices, and also being Captain of the militia, an office of no small importance at that time. A few years before his death, he went to live with his youngest son, Cornelius Barnes, Esq., of Pomfret, Vermont, where he died in the year 1808, at a very advanced age.

Thomas Barnes, 3rd, was born in Merrimac, Oct. 4th, 1749, and was the third son of his father's family. At the earnest request of his grandfather, Barrett, he went to live with him at the age of six years. The facilities for an education were then very limited. He had the privilege, however, of attending the town school; and he appears to have been very studious, and to have improved his time and opportunities to good advantage.

At the age of twenty-one, in compliance with his own inclination, and the encouragement of his friends, he went to reside with Dr. Jonas Marshall, as a student of Medicine. In all his after life, he entertained a very high esteem of Dr. Marshall, whom he ever regarded as a warm friend, and from whose wise counsels and faithful instructions he *derived* much intellectual improvement, as well a

knowledge in the science of Medicine. His residence with the Doctor, continued nearly a year, when his prospect, as a Physician, was cut off by his being called to attend upon a sick brother, who died soon after, of fever. He was himself prostrated and in imminent danger from the same disorder; but by the goodness of God he again recovered his health. His parents being unwilling that he should again leave them, he abandoned the study of Medicine altogether.

During his residence with Dr. Marshall, he was led to renounce the vanities of the world; made a a public profession of religion, and joined the Baptist Church. In this event, he was governed by the purest motives, and guided by the light that had dawned upon his mind. The denomination with which he united himself was, at that time, very unpopular; while his parents were united with the Presbyterian, or what is now called the Congregational Church. The spirit of persecution, which had long disgraced Christianity in New England, had then become so moderated, that Baptists worshipped according to the dictates of their own consciences; but they were generally subjected to taxation for the support of the popular clergy.

Mr. Barnes had an independence of character in connection with a high sense of duty, especially requisite to joining the Baptist, in preference to the standing order; and was firm in his advocacy of those sentiments which he believed derived their evidence from the Scriptures of Truth. There was, in those days, no tincture of Armenianism mingled with the pure doctrine of Calvinism; so that persons, after passing through the conviction of sin, and the doubtfulness and uncertainty of their election to eternal life, on their receiving the assurance that they were subjects of redeeming grace, and heirs of glory with the children of God, felt perfectly safe and satisfied respecting their own salvation and that of the Church, and were praying and hoping for others, as the definite number of the elect was hidden from their knowledge.

Often did Mr. Barnes, in the later periods of his life, revert to the firm assurance he then possessed of his eternal life in Jesus Christ, after he believed in him as his actual and efficient Saviour from sin: his mind was entirely freed from doubting:—there was not the least dependence on his own righteousness: his salvation was wholly by grace. His conversion, his faith and repentance,

were only a demonstration to his own mind, that he was one of the number of the elect, and not the cause of his election, which was foreordained from the foundation of the world. Here was to him a rest, a confidence in Christ as a perfect Saviour, of which no substitute so soul-satisfying, could be found in the Armenian doctrine.

At the age of twenty-three, Mr. Barnes married Mary, daughter of Reuben Fletcher, of Westford, Mass. His wife, with her parents, was a member of the Baptist Church; and his domestic life was very happy, with the single exception that his wife had a feeble constitution, and enjoyed but indifferent health He was also unfortunate in losing his patrimony by taking pay for some real estate, in continental money, which proved an utter failure. However, by untiring industry, he managed to obtain a comfortable support for his family by farming. At the age of thirty-four, we find him the father of seven children, and situated in the town of Jeffrey, N. H. It was from this place that he went to hear the Rev. Caleb Rich, preacher of Universal Salvation.

Mr. Barnes was one of those benevolent Christians who could not rejoice in view of the hopeless prospect of the supposed finally impenitent, how-

ever his creed might lead him to expect he should in a holier state of existence. Therefore, after hearing Mr. Rich, and candidly weighing his arguments, he was led to conclude that God might be more merciful than his doctrine had taught him to suppose. It was pleasant to his mind, and delightful to his throbbing heart, to follow the first dawn of divine light on a subject of such thrilling interest to every human being. He began to wish, and shortly after to hope, that the doctrine of impartial grace was true : it had enlisted the holiest sympathies of his nature : it had touched a tender chord in his soul, and, if true, would fill him with all joy and peace in believing. He did not nourish a spirit of vindictive wrath against the new doctrine, nor against its advocate in the person of Mr. Rich. He, therefore, concluded to go the second Sunday to hear the glad tidings of a world's salvation. His wife expostulated with him with much earnestness on the impropriety of his attending that meeting again ; but he replied, that he much desired to go once more, that he might prove all things, and hold fast that which is good. Thus were the remonstrances made by his excellent wife attended by the same reply for several *succeeding* Sabbaths. In the course of the week

Barnes would relate to her the arguments he had heard in support of the doctrine of Universal Salvation, until Mrs. B. was fearful her husband would become a believer in what she then thought so fatal an error. One day she urged him, with much feeling, to hear Mr. Rich no more. Mr. Barnes made but little reply to her request, but said, when leaving her, "can my dear Mary set bounds to the love of God?" She imagined she could: at least she would try. God could not love sinners. But, had she not herself been a sinner? and did she not now believe herself a partaker of the love of God? And was he not unchangeable? The supposed non-elect passed before her imagination, and the promises of God. Was it possible they could be impartially applied to all mankind? At length she found it impossible to set bounds to the love of God. The more she tried, the more she found this love overleaping every barrier until it overcame all sin and death; for infinite love cannot be bounded by a finite being. We cannot help remarking here, that if all Christians would endeavor to study the boundless love of Jehovah, rather than "limiting the Holy One of Israel," it would be far better for the cause of virtue and religion in the world, and the

more surely would the happiness of mankind be secured. On her husband's return, Mrs. Barnes communicated to him her unsuccessful efforts to set bounds to the love of God, and of her hopes in a world's redemption ; and after a prayerful examination of the Holy Scriptures, they both openly avowed themselves Universalists.

Let us imagine ourselves on the solid earth in plain view of a noble ship, freighted with human beings, contending with the wind and waves. We are expecting every moment to see hundreds sink from our view forever. And then let us behold a pilot as he goes to their relief : let us see him bring every one on shore, not leaving a single soul to perish, as a manifestation of his sovereign will and pleasure : let us hear the shouts of joy, and the hymns of thanksgiving as they float upon the air from the tongues of those who have been rescued from a watery grave, and who now have the blissful prospect of greeting their wives, their little ones and their parents. Such a scene might give us a fair conception of the joy in the transition from the torments of the doctrine of endless sin and sorrow, to the glorious certainty that all mankind shall be safely landed on the "other side of Jordan." This heart-cheering truth was truly

refreshing to Mr. Barnes and his wife; they were eminently qualified for its enjoyment; their whole souls went with its doctrinal sentiment; they now found their sympathy and love flowing to their whole race; and they fully believed the Lord was good to all, and that his tender mercies were over all his works. This faith was nourished, strengthened and confirmed by a careful perusal of the word of life, until they were both "strong in the Lord, and in the power of his might."

In a few months from the time of which we have been speaking, Mr. Barnes became a public advocate of Universal Salvation. Many people had received it as the truth, had felt its sweet and mellowing influence upon their hearts, and many more hastened to hear what could be said in its defence. His circumstances would not admit of his availing himself of a long course of preliminary studies. His education was by no means what may be denominated classical. With the Bible, with the letter and spirit of which he was well acquainted, and with the advantage of a very retentive memory, he went forth to preach the Gospel as he had received it, with the aid of no commentary but that of his own reasonable conclusions. When he became a preacher of Universalism, he had

only heard the before-mentioned Mr. Rich, as a public advocate of the doctrine. There were three others, who were engaged in the ministry in New England before him, viz: the celebrated John Murray, Adam Streeter, and Caleb Rich. These men went forth proclaiming a world's salvation from sin, and willingly suffering persecution for Christ's sake. The self-sacrificing spirit they manifested, the hardships and trials they endured during the infancy of our cause, illustrate the small conceptions those have of that glorious truth, who say they would not preach nor live up to their professions of Christianity, if they believed all mankind would eventually be saved. Their devotion to duty and to the gospel of Christ during the day of small things, and amidst unparalleled opposition, ought surely to stimulate those who live at this day, to greater diligence in their calling, and silence every murmur of their hearts.

To give the reader a clear idea of the then infant state of Universalism, I will take the liberty to quote the following from the Modern History of Universalism.

"Two preachers of Universalism arose about the time of Mr. Murray's arrival, Elders Adam *Streeter* and Caleb Rich; but that they preached

the doctrine before he did, we think is improbable. Mr. Rich, we know, did not commence preaching until 1775. One thing is certain, as he himself assures us, that they were converted to Universalism before they heard of Mr. Murray. Elder Streeter had been ordained in the Baptist connection ; and on becoming a Universalist, he did not relinquish his vocation, but preached salvation, full, free and sure, in different parts of New England. Mr. Rich was born in Sutton, Mass., in 1750. About the year 1771, he removed to Warwick, where he joined a Baptist church ; and on embracing the gospel hope in the salvation of a whole world, he communicated it to his brethren, supposing that they would be happy to learn that all men are to be restored. But to his great surprise they cast him and three or four others out of the church. Those few then determined to form a society of their own faith, and at their first meeting it was necessary to appoint every member to some office, in order that the whole number of officers might be obtained. In a short time, Mr. Rich began to preach in Warwick, and considerable addition was made to the society. From this, he went to the adjoining town of Richmond, N. H., and collected a number of brethren. A man by

the name of Thomas Barnes, residing in Jaffrey, went from motives of curiosity to hear him; but was brought to the knowledge of the truth, and invited Mr. Rich over to that town, where his labors were greatly blessed. Mr. Barnes afterwards became an eminent preacher, which character he sustained until his death. The Universalists, in these several towns, at last came to the resolution to form a general society, and set up church discipline. They held annual meetings at Richmond, and after Mr. Rich had served them three years, they resolved to ordain him "as minister of the united societies of Warwick, Richmond and Jaffrey, and wherever he should be called by Divine Providence. Elder Adam Streeter was sent for to perform the service, which was attended in Richmond, by about three hundred people. We suppose this to have taken place not far from 1780. Thus we find, at last, three individuals who rose up as preachers of God's boundless love, and the salvation of all men, without hearing Mr. Murray, or forming any connection with him, until some time after their labors commenced."

Here we have a beautiful illustration of the silent, though effectual operation of the leaven of *the Gospel.* *Those* men were educated in the doc

trine of Calvinism. They were religious men, and warmly attached to the sentiments of their church. They were bound to their brethren by the strongest ties of Christian union, and found it hard to sever those ties, and separate from their dearest friends. But the word of truth was mighty, and the spirit of the Almighty moulded their hearts into the image of impartial grace and love. They enlisted under him whose kingdom is not of this world, and in his vineyard they labored with a faithfulness and devotion, worthy of all praise, trusting in the living God, who is the "Saviour of all men, especially of those that believe." From their day, many of the priests have become obedient unto the faith, and the blessed doctrine of universal grace has become infused into the hearts of vast multitudes in all the churches. "It is the Lord's doing, and marvellous in our eyes."

Mr. Barnes removed to the town of New Lane, Vermont, in 1786, and continued preaching wherever he was invited, with or without remuneration. Although the truth was mighty to the pulling down of strong holds, and though many hearts were open to receive his testimony, yet the enemy was rising in every direction, and no doubt conscientiously striving to do all in their power against

what they considered a dangerous heresy. And the weapons of some were indeed cruel. Not unfrequently did they descend to falsehood and slander, to injure the reputation and palsy the influence of those preachers of glad tidings. But their shafts of bitterness and malice, when aimed at the character of Mr. Barnes, fell powerless. He would rejoice that he was not reduced to such necessity to support the doctrine he promulgated; and when discoursing on the subject, he would affirm with pleasure that the truth had no need of a lie to support it. He was one of those faithful servants of the Lord who always find their reward in the service of their Master. He did not complain of persecution, but rendered it harmless by living up to the law of kindness and love. Often have those who were his enemies as strangers, on an intimate acquaintance become his warm and devoted friends; acknowledging him to be an excellent neighbor, and a man of unimpeachable morals. Though they could not agree with him in religious opinions, yet they uniformly awarded to him the meed of honesty, and acknowledged him as a pattern of morality and virtue.

The fields were now large and the laborers but *few. But there* were some additions beginning to

be made to the ministry, among whom was a Mr. William Farwell, of Vermont, one of the excellent of the earth, and a useful man. Mr. Barnes was strongly solicited, by deputies from the society in Oxford, to remove there and become their pastor, in the year 1789. To this removal he consented, as promising to be more beneficial to the cause of truth and righteousness. But it was exceedingly trying for him to leave that small but strong-minded band of brethren, who had with him begun to drink from the pure waters of free salvation; and who had so long partaken of his joys and sufferings. There were ties uniting them, hard to sever, and which by him were never forgotten.

The society in Oxford has been called the parent of the General Convention; as it was first holden there in 1785. The society was firm and united; and Mr. Barnes, after his connection with them, enjoyed many more privileges both of a temporal and spiritual nature. It was at Oxford, that he first became acquainted with the Rev. John Murray, with whom he afterwards enjoyed a long and happy acquaintance, endeared by personal friendship and brotherly love.

Mr. Barnes resided in Oxford about three years,

constantly preaching in that town and its vicinity. At the end of that period, Michael Coffin commenced preaching Universalism, and visited in Oxford. As Mr. Barnes had many pressing invitations to visit his brethren in different places where they were destitute of a preacher, he willingly relinquished his ministerial labors in Oxford with the consent of the people, to Mr. Coffin.

Mr. Barnes' family now numbered eight children. His two eldest were daughters; his next, were two sons old enough to do some work on a farm; and to give them habits of industry, and perhaps to better his circumstances, he hired a farm in Woodstock, Conn., about ten miles from where he had been situated in Oxford. He removed to this farm in the year 1792, and managed it to good advantage by hiring a man to work with his sons.

There were but very few families in the town of Woodstock, who were favorably disposed towards the infant cause of Universalism. Messrs. Richmond, Brown, and Rawson, were the most prominent Universalists; and their doors were open to the preaching of the gospel of glad tidings.

Mr. Barnes was situated in the midst of what was then called the Presbyterian church, about a mile from their meeting house, at Muddy Brook

It was there his family usually attended church, exhorted by their father to observe the Sabbath, by attending on the worship of God with a serious deportment. Here he ever went himself when at home over the Sabbath, at liberty from his own labors.

Perhaps we cannot illustrate the feelings of the Presbyterian church towards the family of Mr. Barnes, any better than by copying a few paragraphs from a manuscript written by his eldest son sometime afterwards.

"Previous to my father's removal to Woodstock, there had been a disturbance in the Presbyterian church, concerning their minister, (Mr. Johnson), which resulted in his removal from the parish, and in the settlement of Mr. Graves, a young man of talent and very modest demeanor. The opposition to the doctrine of my father made it difficult to gain admittance to this place. Some of the people conjectured, that he came through the influence of Doct. Gleason; others, that their late minister, Mr. Johnson, was accessory to his coming, thus revenging himself on his accusers. They strongly interceded with his landlord not to lease him the farm; but as he was not depending

on his enemies for a bondman, he succeeded in obtaining it.

It was granted that my father was a man of good moral character : but that could not give him the privilege of coming among goodly people, as it was also said that he had no religion. And why? Because he did not believe in a personal Devil and a material hell. This was bad doctrine to those who made the fear of the devil their greatest stimulant to godliness. However, after my father removed to Woodstock, he was treated respectfully by some, particularly by the Rev. Mr. Graves. Many have also treated his family well; others have not, and when they met them would say by way of the greatest derision, "You are a Universalist!" After awhile, the name of Universalist sounded less terrifying to our neighbors, and consequently we were better treated by them. Happy, indeed, would it be for all, if the spirit of universal love and kindness possessed their hearts. Our lives are short at longest, and we have but little time to stay in this troublesome world. And why should our time be employed in arts of unkindness towards each other. Rather let us regard those things that make for peace and consolation."

After Mr. Barnes' removal to Woodstock, he

continued to preach the gospel in various places in Connecticut, Massachusetts, and Rhode Island, for nearly two years. Soon after, he was earnestly solicited by Mr. Murray, then of Boston, to visit the society he had left at Gloucester, Cape Ann. With the Gloucesterians, he was an accepted minister of the Word for about five years; only leaving them occasionally to visit his family in Woodstock, and sometimes to supply Mr. Murray's desk in Boston, while that devoted brother journeyed to visit the destitute brethren in other places.

Mr. Barnes considered Mr. Murray an elder and beloved brother in the ministry, in whose society he was delighted and edified. No root of bitterness sprang from the idea of his superior acquirements or abilities, and great popularity as a speaker.

Few men ever possessed more of the gentleness and meekness of the great Master, than Mr. Barnes. If he was not the head, he was willing to become any useful member of the Church of Christ; content to be one of the humblest laborers in the vineyard of his Lord and Master; doing nothing through strife or vain glory; but in lowliness of mind, esteeming others better than himself.

Many of Mr. Barnes' friends removed from

Gloucester to New Gloucester, Maine, from whence they urgently requested their minister to visit them. He could not deny their request, and accordingly he made his first visit to the latter place, in the autumn of 1798, traveling and preaching in this State, then denominated the District of Maine.

At the earnest request of his late brethren from Cape Ann, and the solicitation of many other believers in Universal salvation, he removed his family from Connecticut to Poland, District of Maine, the following winter, 1799. Here, as a lone preacher of a doctrine strange to the mass of the people, he had again to encounter the united opposition of the partialists of every denomination. He was repeatedly attacked in public, and that in no very mild or Christian-like spirit, by Congregationalists, Baptists and Methodists; and they ever found him armed for the warfare, and ready to give a reason for the hope that was in him. God was his shield and his defense; the doctrine he defended, rested on the eternal, all-powerful attributes of Deity, and could not be shaken. He would go on his way rejoicing, saying with the Psalmist, "Many, O Lord, are thy wonderful works, and thy thoughts which are to us-ward, for *they are* thoughts of peace and not of evil."

The General Convention of the Universalist churches and societies of the New England States, holden at Swanzey, in the State of New Hampshire, on the 16th and 17th days of September, 1801, "Voted that brother Thomas Barnes, of Poland, in the District of Maine, and Commonwealth of Massachusetts, be ordained as minister of the Gospel, agreeably to the request of the Eastern Associated Societies; and that brothers Edmund Pillsbury, of Northwood, New Hampshire, Zephariah Lathe, of Grafton, Massachusetts, and George Richards, of Portsmouth, N. Hampshire, do attend said ordination, on Wednesday the 6th day of January, 1802, if Providence permitteth.

ZEBULON STREETER, *Presiding Elder.*
GEORGE RICHARDS, *Clerk.*"

MINUTES, of the order observed at the Ordination of Brother Thomas Barnes, who was ordained at Gray, in the District of Maine and the Commonwealth of Massachusetts, on Wednesday, January 6th, 1802.

1. A portion of the Holy Scriptures was read by Brother George Richards.

2. An appropriate Hymn opened the solemnities of Praise.

3. Brother Richards followed in fervent and devout Prayer.

4. An Offering of Vocal Praise ascended from grateful hearts.

5. Brother Richards delivered the Ordination Discourse.

6. The Ordaining Prayer was the allotment of Brother Lathe.

7. Brother John Waite presented the Holy Scriptures to the Candidate, and enjoined him to receive them as the rule of his Faith and Practice.

8. Brother Thomas Barnes accepted them, in a humble and affecting manner.

9. Brother Lathe gave a serious, solemn and pathetic Charge.

10. The Fellowship of the Churches and Societies, and specially of the Convention of the four New England States, was presented in an affectionate and fraternal manner, by Brother Richards.

11. A Thanksgiving Hymn was sung with the spirit and the understanding.

12. The concluding Benediction was pronounced in grave and impressive words.

The services of the preceding occasion, were very interesting, and extremely profitable to the infant cause of Universalism in Maine. George Richards, who delivered the discourse, was a highly valued preacher, having the advantage of a liberal education. His hair was then silvered with age; his countenance, solemn; his manner of delivery, impressive. The discourse was printed, from which I make some extracts for the gratification of those unacquainted with the peculiar style and sublimity of expression of the speaker.

INTRODUCTION OF THE ORDINATION DISCOURSE.

"Men, Brethren and Fathers, of the Eastern Associated Churches, professing the faith of Abraham, the faithful, who believed the Lord when he preached the gospel unto him, and said, that in thy seed, which is Christ, shall all the nations, and all the families of the earth be blessed with all spiritual blessings, in heavenly places, according to the eternal purpose, purposed in Christ Jesus our Lord, of whom the whole family in heaven and in earth is named.

"We are assembled together on the present joyous, yet solemn, greatly important and most interesting occasion, to ordain a well beloved Bro-

ther to the work of the Ministry of Reconciliation, which ministry is, that God was in Christ from before the foundation of the world, reconciling the world unto himself, not imputing their trespasses unto them, and to those who minister in his name, as ministers of the spirit of the New Testament, which giveth life, he hath committed the work of reconciliation that saith, be ye reconciled to God; for God in Christ is reconciled unto you, having made him sin for us, who knew no sin, in himself, as the holy, the harmless, and the undefiled, that we might be made the righteousness of God, in the Lord our righteousness, who of God is made unto us, wisdom, righteousness, sanctification, and redemption.

"At the special request of my well beloved Brother Thomas Barnes, the present candidate for the office of a gospel minister, and in compliance with the earnest entreaty of our much honored Elder Zephaniah Lathe, who have mutually besought their unworthy fellow servant, to accept this labor of love, it hath fallen to my pleasing lot to stand up in the presence of this crowded assembly, and deliver a discourse, in some degree adapted to the solemnities and the joys, of the passing hour. *Greatly desiring* at heart to profit this gathering

together of fellow mortals, to edify the Churches of Jesus, in general, who have flown hither, as doves to their windows; and, specially, to strengthen the hands of my dear brother and friend, who is about to be ordained, as the temporal Shepherd of these beautiful flocks. I have, therefore, sought assistance from the spirit of the God of all grace, and humbly trust, that I have received these words from the abundant treasures of the Lord Jesus Christ, as divinely suited to the serious subject of our mutual meditations. 'Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit.' The Gospel by St. John, the 15th chap. and part of the 16th verse."

After proving Jesus Christ to be the elect of God, and elected for the impartial benefit of all mankind, he made the following comparison: "Permit me, my brethren, to adduce one more example and I cease from man, whose breath is in his nostrils, and of whom there is no account to be made, in comparison with the grand, supreme, sublime elect of God. Was not the late illustrious George Washington, unanimously elected of his country, as her elect, on the high places of the field of war, and having faithfully fulfilled the arduous

duties of his first election, was he not elected a second and third time as Columbia's elect Chief, in the Cabinet of Peace? But why, and for what purpose, was he thrice called to the highest of temporal honors? What design had the United Colonies, at the first election, of their elect Generalissimo? What end had the fulness of the Union, in future, though uncertain prospect, when they ordained him the chief Ruler? Was George Washington elected to emancipate a small part of the immense whole, and to leave two-thirds or three-fourths of the residue, to clank their galling chains in deep despair? Was he chosen to give liberty, if God gave victory to his banners, that freedom might dwell with happy thousands, and endless slavery make her hated abode with groaning millions? Did one tenth of the Union anticipate peace, and plenty, and happiness, as the final result of the smiles of Providence, on his varied inunant toils, and nine tenths of the United States expect eternal war, plagues and pestilence, as the end of his labors and theirs? Go, ask the lorn prisoner confined in the dungeons and guardships of Great Britain; demand of the captives who slept in Algiers, as Peter in prison, bound with two chains, if Washington was elected that they might

perch in these pits, without water,—and all, with one loud voice reply, that by his covenant as the elect in war, elect in peace, they went forth free, and that his goodness, his wisdom, and his power, became unto them an arm of deliverance, without money of their own, without price on their parts, and without any, the least respect of persons, on his, for the ransoming power regards misery not merit, it hears the groaning of the prisoner, it loveth the appointed unto death, nor inquires of him who hath fallen among thieves, Art thou Gentile or Jew? If these things are so, and that they are, this Western world attests, where then is the solitary being who would rise up, and say, that the election of George Washington, thrice elected of his country, was originally designed to produce less good than evil, less happiness than misery? And that every power of his body, and faculty of his mind, were directed to these inglorious objects, the felicity of the few, and the wretchedness of the many? the emancipation of one State, and the thraldom of ten, the ransom of a single poor prisoner, and the binding of others, as in fetters of brass? Men and brethren, I am persuaded that you believe in your hearts the reverse of the latter, the truth of the former, and that every individual

is ready to pronounce, that Washington, the elect of fellow-man, for fellow-man elect, abhorred the idea of partial temporal salvation, and that the happiness, the freedom of all were the grand objects ever nearest to his heart; in truth, one prisoner unredeemed by price or power, would have damped his joys, on the laurelled car of triumphant victory, and wounded all the finer feelings of his soul, entranced in visions of celestial peace."

After proving the good intentions of Deity, in providing his Son elect for the whole world, he further described the works of Christ in the following manner: "And were these, my brethren, the works in which the Elect of God, delighted? Are these the things which Jesus did, that always pleased the Father? Yes, verily. The pleasure of the Lord is only good. It prospers in the hand of Christ. The Elect of Heaven does nothing else. Many good works have I shewed you, saith Jesus. Can all his enemies produce one evil deed? This, we affirm, to be impossible. Behold great multitudes from Gallilee, who throng the pathway of the Son of God! Possession, lunacy, divers diseases, and torments of a thousand names, are in the centre of a countless crowd. A word, a touch, *relieves*, restores them all to perfect health.

Again, behold great multitudes advance. The lame, the blind, the dumb, the maimed, and many other sick, are with them. See! See! They rise the mountain's top, where Christ is seated, as in Glory's throne, and, lo! he heals them all. Once more, look forth towards Genesaret. Behold they run through all that region round about; the sick are brought on beds, laid helpless in the streets; the border of his garment is but touched, and all who touch are made completely whole. Is Christ's benevolence confined to these? No! Surely, No! The Roman leans upon his arm; the Jewish Ruler finds him present help; the Canaanite is granted her request; the leper of Samaria feels his cleansing power; Judea flocks from all her coasts; the land of Syria comes, and Tyre, and Sidon, press around. No marvel that they cry, We have seen strange things to-day. No wonder that astonished multitudes exclaim, Christ hath done all things well. The record the Redeemer gave to John, he gave to all, in every city, country town and village. The blind who saw, the lame who walked, the deaf who heard, the dead who rose, were witnesses for God's supreme, sublime Elect. Yes! greater witness than the Baptist gave. The works which the Father hath given me

to finish, saith Jesus, the same works that I do, bear witness of me. If I do not the works of my Father, believe me not; but if I do, though you believe not me, believe the works, and believe for the works' sake. And was the Elect of God, anointed of the Holy Ghost with power, and did he go about doing good and healing all that were oppressed? And is not this full evidence that good, and not evil, centres in the plan of Election? Need we any further proof of benevolence in the will of God, as the Elector? of beneficence in the deed of the Lord Jesus, as the Elected? This greater witness might suffice. But Heaven, all-gracious Heaven, in pity to the evil heart of unbelief, has multiplied its proofs. The wilderness of temptation, the garden of Gethsemane, and the top of Calvary, are powerful witnesses for God, and God's supreme, sublime Elect. They speak the language of Eternal love. They cry aloud, that God, and God's Elect, are love itself."

Mr. Richards, when addressing the Candidate for Ordination, spoke in the following manner.

"My brother and my friend, esteemed very highly in love for the works' sake, beloved as a fellow-laborer and a fellow-helper with us, and ac-*knowledged* as a brother, whose praise is in the *gospel* throughout all the Churches:

"It has pleased the great Master of assemblies, to unite the dear people of Falmouth, Gloucester and Norway, in the earnest desire of your Ordination, as a Minister of the everlasting Gospel, which is good tidings of good things; yea, glad tidings of exceeding great joy; and the Shepherd and Bishop of souls hath inclined your heart to accept of their united and unanimous call, to labor in word and doctrine, as a faithful laborer in the vineyard of the Lord.

"A few interesting moments elapse, and thenceforth it will be thine to go in and out before these beautiful flocks, causing them to feed as in the green pastures of grace, and leading them beside the still waters of peace. Indulge me, my brother and my friend, most affectionately to entreat and beseech, that the humble prayer of King Solomon, may ever be adopted as thine own; neither requesting the life of thine enemies, long life for thyself, the deceitfulness of riches, nor the honors of a world whose fashion is passing away; but constantly praying for that wisdom which cometh down from God out of heaven; even the wisdom that is first pure, then peaceable, gentle, and easy to be entreated; full of mercy and good fruits; without partiality and without hypocrisy. Influenced, gov-

erned and guided by this heavenly principle, the work that you are ordained to, will be pleasurable, profitable, and delightful; and beneath the power of its teachings, the people of your charge will increase in knowledge and in judgment; approving the things that are most excellent; and walking worthy of the Lord, unto all well pleasing.

"This wisdom, my brother and my friend, instructeth to avoid any strife about words which are to no profit; and even as it respects sound doctrine, to be gentle as a nurse that cherisheth a new born babe; for the servant of the Lord must not strive, but be gentle to all men; in meekness, instructing them that oppose themselves; and rather endeavor to win gainsayers by the harmlessness of the dove than by the wisdom of the serpent. Above all things, my dear brother, study to show thyself approved of God; and commend thyself to every man's conscience, in his sight. Be thou a workman that needeth not be ashamed; rightly dividing the word of truth; and in the division of that word ever more testify of repentance towards God, faith towards the Lord Jesus Christ, and good works before men; not as gospel conditions, including eternal life in themselves, but as effects *flowing from* a previous cause; and that cause, the

eternal purpose which was purposed in Christ Jesus our Lord. Preach, therefore, with animated fervor, the glorious good news of salvation for the chief of sinners; not according to any creature works of righteousness, past, present or to come; but according to the purpose and grace of God in the hope of eternal life, which was given in Christ Jesus from before the world began; and which now is made manifest by the appearing of him who hath abolished death, and brought life and immortality to light through the gospel; whose silver trumpet gives no uncertain sound of an offered and precarious salvation; but reveals a finished work, an everlasting salvation in the Lord alone, which we are commanded to stand still and behold with admiration and wonder, with astonishment, gratitude and joy.

"In warnings, be thou faithful; in admonition, sincere; in reproof, powerful; in rebuke, weighty. Spare not the rich who walk disorderly because they are clothed in gay apparel, nor draw the poor to the judgment seat, because they are clad in vile raiment. Maintain a watchful, steady, apostolic, evangelic discipline. Encourage a spirit of harmony, oneness of mind, and sameness of walk. Discountenance lawsuits, political animosities and

contentions of every kind. Give the right hand of fellowship to temperance, godliness, honesty, sobriety and virtue; and say to revellings, banquetings, debaucheries, and the abominable excess of riot, away with such crimes from earth; it is not fit that they should live. Press home the pattern, and enforce the precepts of the Lord Jesus Christ. Take good heed to thyself, and be thou circumspect in all thy ways. Live as an example to believers, both in word and deed; and be thy conversation and life, a living and lively comment on the Christian character of love to God and love to man. Do the work of an Evangelist. Make full proof of thy ministry. Be instant in prayer, supplication, and giving of thanks; and continue therein with all perseverance. Give diligent attendance to the reading of the Scriptures, which are able to make thee wise. Meditate upon them; and give thyself wholly unto them, that thy profiting may profit many. Fight steadfastly the good fight; firmly hold fast the faith; and lay hold upon eternal life.

"And finally, may this dear people be thy hope and joy, and crown of rejoicing in the presence of our Lord Jesus Christ at his coming; and the Lord *grant that* thine ear, in the spirit, may hear the

voice of the just Judge of the quick and the dead, most graciously pronounce, Well done, good and faithful servant, enter thou into the joy of thy Lord ; in whose presence there is fulness of joy unspeakable ; and at whose right hand, there are pleasures forevermore. Amen."

After Mr. Barnes' ordination, his engagements were to preach at Norway, Falmouth and New Gloucester, every fourth Sunday. He found employment for the spare Sabbath, in the surrounding towns, occasionally preaching at Livermore, Turner, Danville, Freeport and Poland. After a short time, the Society at Freeport engaged his services for every fourth Sabbath. They built a meeting house, which was dedicated in 1811. The Rev. Hosea Ballou was obtained to deliver a sermon on the occasion. This was the second Universalist meeting house in Maine ; there had previously been one erected in the town of Norway.

Mr. Barnes, at the solicitation of the Eastern brethren, paid several visits to Belgrade, Waterville and Farmington, but never journeyed any farther eastward. His eldest son died in Woodstock, Conn., in 1801, leaving a wife and one child. His only remaining son was a mechanic, and usually worked away from home. He had purchased a

farm in Poland, and hired a man to work by the year, but oversaw and assisted the work himself. The travel necessary for his Sabbath engagements amounted to about forty miles on an average, that he performed on horseback in the summer and in a sleigh in the winter; and storms were seldom so violent as to detain him from fulfilling his appointments.

As he was for several years the only preacher of Universalism in the State in which he resided, and generally performed his public services at a distance from home, his family often attended the Methodist meetings, in their own neighborhood; which encouraged their ministers to visit their home, and to endeavor, in every probable manner, as they said, to pluck them as brands from the burning. However, none of his children became Methodists, but remained all Universalists in doctrine.

Mr. Barnes was often zealously disputed on his religious sentiments, by ministers and laymen of various denominations. At one time while preaching, a gentleman rose in the midst of his discourse, and opposed him with a great deal of vehemence. Mr. B. said to him,—What! my friend, will not your old bottle hold new wine? if not, you had better retire from the house.

A Methodist minister, by the name of Merritt, frequently sought public controversy with him. Mr. Merritt's first attempt at this, was in 1798, on his first visit to Maine. An account of this controversy was afterwards written by Mr. Barnes, of which the following is a copy.

"Monday, Sept. 17th, 1798. I delivered a lecture at the meeting house in Poland. My text was from first Timothy, 2nd ch. 5th and 6th vs., For there is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all to be testified in due time. After my introduction, I proposed first, making some remarks on the evidence we receive from the Scriptures, and from reason and the nature of things which we behold, that there is but one God; second, that this one God was manifest in Christ Jesus, and that it was reasonable and scriptural, that God should communicate himself to mankind, through the mediation of Jesus Christ, and that the fulness of the Godhead should dwell in him; and, thirdly, I proposed to speak of the nature of the ransom mentioned in the text; and, fourthly, the extensiveness of that ransom. I then endeavored to prove from Scripture, that being testified in due time, was to make known to all men that light

which would turn them from darkness to light, and finally reconcile them to God; that this ransom was not for a small part, as some people had supposed, but that Jesus tasted death for every man. I then proceeded to prove, that mankind could not be happy until conformed to the government of God; and that this doctrine of grace was no temptation to flatter mankind to live in sin. I concluded with a short improvement, endeavoring to show our ingratitude in despising this ransom, and forsaking the fountain of living water. I exhorted my hearers to lay aside all guile and malice. I besought them by the mercies of God, to live peaceable and Godly lives, and concluded by insisting upon the continuance of brotherly love.

After I had returned thanks and dismissed the audience, a celebrated Methodist minister, by the name of Merritt, rose and requested the people to keep their seats, as he had something to offer for their consideration. He proceeded to say, 'I had been lengthy in my sermon, and had made many good observations, but that I had not declared the whole counsel of God. He then became zealous, and said I did not speak particular enough on the fall of man, his depravity, and lost undone *state,* his being exposed to the wrath of God, and

eternal damnation, &c. He then mentioned many texts of Scripture, such as, 'God is angry with the wicked every day;' 'Except ye repent, ye shall all likewise perish;' 'He that believeth not, shall be damned, and he that believeth not, is condemned already, and the wrath of God abideth on him.' He spoke of the wicked servant that was cast into prison, and made remarks upon him. He mentioned many of those texts twice, and emphasized them with great zeal and energy; insisting on the endless damnation of the sinner, and said he was fearful I should be an instrument to lead souls to hell. He said my doctrine was exactly like the Hopkintonian, as to the method of salvation, only as he believed in the salvation of but a small part of mankind, and I in the final salvation of the whole. Mr. Merritt spoke with candor towards myself, I thought remarkably so, for a man so full of the doctrine of endless misery, as he appeared to be.

"Mr. Merritt then tried to make the people believe, that he advocated the doctrine of justification by grace in Christ, and said the creature could not entirely save himself, and that salvation was not left altogether to the will of man; but that God set life and death before him, giving him

power to choose either; and that his immortal destiny would be determined according to his own will or choice.

"I then rose and thanked Mr. Merritt for his freedom and candor in speaking. I then observed to the people, that the gentleman had told them I was lengthy in my discourse, but found fault at the same time that I did not say more. I then made remarks on the texts he had quoted, and said that I supposed those eighteen on whom the tower of Siloam fell, or those whose blood Pilot mingled with their sacrifices, or those that likewise perished, were no proof against my doctrine; for I read in the Bible, that the righteous perish, and the good man perisheth; but I did not suppose the word perish, meant endless misery; neither could we find it in any text he had quoted, for they did not contain any proof of that sentiment. I said I believed the condemnation that was caused by unbelief, would last as long as the cause exists, and no longer.

"Mr. Merritt then observed to the people, that I did not understand the Methodist doctrine so well as he did, and endeavored to prove that he did not place salvation upon the will of man. It was the will of God, he said, to put man into a

salvation state, and then offer him life on condition of his keeping hte law; or, to use his own language, forsake that which brings death, and attend to that life promised in the law; and quoted Deut. 30th, 19th. I told him that such plain contradictions might be received by the ignorant; but that persons of sense could easily discern them. He then apologized, and said he did not mean that salvation was entirely by the will of man. I told him that I understood him, and found his plan to be this: that part of our eternal life was the work of God, and the other part was our own work, and that this contradicted the Scripture which says, 'It is not of works.'

"We then left the house in good humor, when Mr. Merritt stopped in the road with some of his friends. I came up with him and said, I hope, my friend, that you will take this into serious consideration, viz: that our unbelief cannnot make the faith of God of none effect, or disannul the promise of God, or destroy our heirship to eternal life, although we cannot rejoice in it until we are believers.

"Mr. Merritt then said, the unbeliever was not an heir of God, and joint heir with Christ; but that unbelievers were children of the devil. I re-

plied, that they were nominally so, the same as 'Moses was the son of Pharaoh's daughter,' but not in reality the children of the devil. So the Jews who were called the children of the devil, were really the seed of Abraham, and the offspring of God. Mr. Merritt again said, that unbelievers were the children of the devil. I asked him if the devil was their creator, or the father who begat them, or the mother who bore them? To this, he gave me no direct answer, but again said the unbeliever was not an heir of God and joint heir with Christ. I replied, that if he was not an heir, he had nothing to believe in, and quoted Gal. 4th. He then said the unbeliever was in danger of eternal damnation. I told him that eternal damnation was not mentioned but once in all the Bible, and that was not spoken of unbelievers, but of those who wilfully disputed what they did believe. At this, he appeared as much surprised as if I had spoken blasphemy. I said I understood the sin against the Holy Ghost, was sinning wilfully after we had received the knowledge of the truth; but if I was wrong, I would freely acknowledge it. Mr. M. replied, that such faith was no better than the faith of devils. I told him that the faith of *devils* was true faith as far as it went. He ap-

peared greatly surprised at this assertion. I then quoted from the Scriptures, 'thou believest there is one God, thou doest well; the devils also believe and tremble. I said when the devils believed there was one God, they believed the truth, and so far their faith was as good as your faith or mine; but believing a lie concerning the character of God, was the cause of their trembling; and it is also the cause of your preaching the curses of the law, and the endless misery of a great part of mankind, instead of the gospel of Jesus Christ. Mr. Merritt's friends then appeared dissatisfied with the controversy, and I excused my plainness of speech, which I ever used in religious conversation; but if I had spoken unbecoming the Christian character, I was willing to confess my fault. We then shook hands and parted in good humor."

In May, 1802, Mr. Barnes received a letter from a Methodist minister by the name of Hubbard, written in much the following manner:

"It has been suggested by some of your society, that they wish to have you sustain your doctrine in a controversy with some preacher of our denomination. We have considered the matter, and have appointed Mr. Williston to meet you for that purpose, next Monday at ten o'clock A. M.,

at the meeting house in Poland, where you will doubtless appear, and defend yourself, if your doctrine is not wholly founded on an ipsa dixit."

Mr. B. had not been acquainted with the proposition mentioned by Mr. Hubbard, and therefore was surprised at the receipt of this letter, and informed his family he should not accept of its proposal; because, in the first place, as the appointment was the next day after Quarterly meeting, he could not expect an impartial discussion, with the united zeal of their host of ministers, who would be present; and besides, his appointment being at Falmouth the previous Sunday, he must be prevented from making any suitable preparation. However, the Rev. Mr. Fogg, Methodist, called on him Saturday morning, and at his earnest solicitation, Mr. Barnes consented to attend the contemplated controversy.

On the following Monday, a large congregation assembled at the meeting house in Poland, to witness this public discussion. The meeting house was then situated on an eminence about half a mile from what is now called Minot Corner. It was a large building wholly unfinished inside, with a loose floor and rough board seats very near each other, and far *from* being convenient for the people. The meet-

ing house was literally filled to overflowing, and no doubt of those assembled, nine tenths of them consisted of Methodists and other partialists. Near the station appropriated for the speakers, there were early seated, I should think, certainly a dozen Methodist ministers, Messrs. Williston, Merritt, Fogg, Hubbard, &c., &c., and a Free-will Baptist minister by the name of Stinchfield.

Mr. Barnes, from the Saturday noon previous, had rode about sixty miles horseback,—the usual method of travel at that time—went through with his Sabbath exercises at Falmouth, and arrived at Poland at the hour appointed. And now, reader, fancy him entering alone, no scrip or parchment, no weapon but his well-read Bible, no fellow-helper, but attended with a firm resolution to defend the character of his Heavenly Father, in the spirit of him, "who, when he was reviled, reviled not again."

After a little mutual consultation, and prayer by a Methodist, the people were given to understand, that Mr. Barnes and Mr. Williston would proceed to vindicate their religious doctrines from the Scriptures; that Mr. Barnes was requested to open the discussion, and that they were not to exceed fifteen or twenty minutes at a time in speaking.

Mr. Barnes then rose and addressed the people about fifteen minutes, somewhat in the following manner: He spoke of the attributes of God, particularly of him as a Creator; of the revelation of himself which he had kindly given us, and his purposes in the Scriptures of divine truth; that He must have an intention in creation, and one which was in perfect accordance with his goodness and mercy. He then quoted some passages of Scripture, from which to prove the final salvation of all mankind; and concluded with saying, that if any of the human family were finally irrecoverably lost, it must be either for want of will or ability in God to save them; and where this deficiency was, remained for his opponent to inform the audience.

Mr. Williston then rose with a written document for an assistant, went on and expatiated largely on the free agency of man, the nature of moral and free agency separate from any law of necessity, and the power concentrated in intelligent beings either to choose or refuse good or evil. He contended that life and death were set before sinners, and if they would not accept the terms of salvation, they must depart into everlasting fire, &c. He produced from Scripture many passages, *supposed by* himself to authorize the doctrine of the

never-ending punishment of the wicked. In short, if the reader is acquainted with Mothodist preaching, he may imagine the essence of it embodied in a single discourse, and not a short one, for he spoke over two hours.

Mr. Williston was rather an eloquent and shrewd speaker, and the smile of approbation often seen on the countenances of his brother ministers, the apparent gratification of the Methodist brethren and sisters, seemed to speak a perfect victory over the supposed heresy they had to contend with, and evidently close the mouth of him they denominated a wolf in sheep's clothing. In the course of Mr. Williston's address, some of the people would pass out and in; and apparently grew uneasy. Mr. Barnes occasionally looked at his watch, it might be to know how the time went, and it might also be a modest hint to Mr. Williston, that he was largely overstepping the bounds of their mutual agreement. He had also noted in his Bible, the most prominent passages that Mr. Williston had quoted, and when Mr. W. had closed his lengthy argument, Mr. Barnes again addressed the people.

He in the first place remarked, that as Mr. W. had taken so much time in speaking, he should consequently be more lengthy in his reply than the

time specified in their mutual agreement. He did not deny either the moral or free agency of man, but believed they were under certain restrictions. He said that man was a finite being, and therefore his conduct would not be attended by infinite consequences; that eternal life was the gift of God through Jesus Christ, and not of works lest any man should boast; that the promises of God to the Jews, were unconditional, saying, "I will be their God and they shall be my people;" and again declaring in the new Testament, "He will have all men to be saved and come to the knowledge of the truth." He explained something of the difference between the Law dispensation and that of the Gospel, of the limited signification of the words, eternal and everlasting, in the Scriptures, as being applied to temporal things, which were not of an endless duration.

Mr. Barnes spoke nearly an hour, during which time some of the Methodist ministers were very busy taking notes, which were doomed never to be heard from afterwards.

Mr. Merritt then rose, and after speaking a few minutes, ended by saying, that the words, eternal and everlasting, were sometimes applied to God,

and therefore their meaning must be an endless duration.

The people began to he impatient; some were passing out at the door, and others went nearer the speakers. Mr. Barnes had only time to remind Mr. Merritt, that good, was applied to God, and also to vegetables which were perishable, when Mr. Merritt commenced praying, which closed the exercises of the day.

Those ministers did not give Mr. Barnes an opportunity to address the Throne of Grace on the above occasion. Their departure from courtesy on several points, was doubtless occasioned by their zeal to overthrow Universalism. The Universalist brethren were perfectly satisfied with the part their minister had taken in the foregoing controversy. But Mr. Barnes would never again engage in a public dispute, although ever willing to discourse on doctrinal sentiments in private conversation.

Extracts from a Sermon delivered in Norway, March 3rd, 1844, *by* REV. T. J. TENNEY.

"The 20th of November, 1798, seven individuals of Norway and Paris, signed the following instrument:

'Whereas, it is contemplated as a matter of

public utility and advantage, to have the doctrine of the grace of God, dispensed among mankind for their mutual comfort and edification, that understanding the nature and character of God, they may be led to put their trust in him at all times, and thereby feel their hearts inclined to love him and one another; and not only view in prospect, but know in reality how good and how pleasant a thing it is for brethren to dwell together in unity, where all discord ceases and party spirit ends.

'Therefore we, who have hereunto subscribed our names, agree to bestow upon Brother Thomas Barnes, of freedom and choice, the sums affixed to our names, in case he moves his family into these parts.'

"To save Brother Barnes from a burden which he was unable to bear, and to assist him in procuring a place for his family, these seven individuals, i. e., Levi Hubbard, Daniel Staples, Nathaniel Bennett, Benjamin Witt, Levi Bartlett, Anthony Bennett, and Benjamin Herring, paid the sum of forty-five dollars.

"In 1799, Brother Barnes preached in this small society, and in March of this year, we find these with eight others, coming into a more formal arrangement for the support of the gospel. They

agree, as disciples of Jesus Christ, to live in peace among themselves, claiming no right to exercise authority over the consciences of each other in spiritual matters, and to stand fast in the liberty wherewith Christ hath made them free. And furthermore, they agreed that this society shall bear the name of the First Religious Society in Norway, and subscribed themselves Christian Independents, believing in the salvation of all men by Jesus Christ.

"April 12th, 1800, the small sum of Twenty-five dollars was raised for the support of a preacher or preachers of the gospel.

"In 1801, the sum was increased to Forty-eight dollars and sixty cents, and the Rev. Thomas Barnes, of Poland, was invited to supply the society with preaching every fourth Sunday until this sum was expended.

"It appears from the record of this early date, that those Christian Independents were under the necessity of having certificates of membership, in order to be protected from the demands of other sects. At the Annual meetings of 1801 and 1802, it was voted to choose a Committee, specially for the purpose of giving certificates for those of the society who may apply for the same, in order to

obtain the money, that they may be obliged to pay, as minister tax, to any town, corporation, or other society, who may presume to exercise authority over them.

"In 1802, the sum of Fifty-three dollars and fifty cents was raised; and the year following, Fifty-six dollars.

"In 1804, the first Universalist meeting house, in the State of Maine, was erected in this place, and in 1828, that house was sold to the Baptists, and this erected in the place of it. That small house on the other side of the street, was, in the days in which it was built, large enough to accommodate the Universalist State Convention, then called the Eastern Association; it would now hold but few more than the ministers and delegates.

"It is said in the articles referred to in the beginning of this discourse, the Rev. Thomas Barnes is a man of sobriety, and sustains a good moral character, has a good degree of understanding in the doctrine of the grace of God, and is favored with a gift to dispense the same to his fellow-men, and will be of great service in the regulation of societies. Mr. Barnes has labored here from the time of his removal until 1816.

"*It* was no small evidence in favor of the

society of Independents, and of the goodness of our venerated Father Barnes, that he continued with them for seventeen years. It is not common that a man holds his place so long as this, and it is common for a society to remain unblessed with such affections as are not disposed to forsake old friends for new ones.

"In concluding these remarks, I must be indulged in saying a word of the change in the State, in forty-five years. Mr. Barnes was a lone preacher, in a lone society, in a lone house, in 1799. In 1844, there are seventy-seven preachers, one hundred and seventeen societies, eighty-nine meeting houses, and thirty free churches.

"God has been good to us; and we can, with a great deal of reason, use the language of Mr. Barnes, in a Circular of 1805: 'We beseech our brethren to walk as children of light, as God is light, and in him is no darkness. God is love, and, consequently, he seeks the best good of intelligent beings; and although he corrects, in visiting transgression with a rod, and iniquity with stripes, yet his loving kindness cannot cease. The glory of God, and the good of his creatures, are inseparably connected; and therefore we are persuaded, that neither life nor death, principalities nor powers,

things present nor things to come, shall be able to separate us from the love of God which is in Christ Jesus our Lord.'

"Mr. Barnes was several times elected representative to the Legislature, holden at Boston, as Maine was at that time a part of Massachusetts. About the year 1807, the Congregational church in New Gloucester exercised their right of taxation over other denominations, and in default of payment, taking their stock, farming utensils, and household furniture, and selling them at public auction. Having their patience exhausted by those unjust proceedings, the Universalists, Baptists and Methodists, wrote a petition and sent by Mr. Barnes, to the Legislature, for a redress of grievances. In answer to their petition, urged with the influential arguments of Mr. Barnes, their religious privileges were measurably granted, reserving only the right for the Congregationalists to tax their own, with those who could not obtain a certificate to prove that they belonged to any other society.

"Mr. Barnes was joyfully greeted by his friends on his return, for his successful endeavors in their behalf; but happening to fall in company with one *of the opposite* party, a Mr. W., he said with a

sorrowful countenance,—Mr. Barnes, you cannot think how I have suffered since you went to the Legislature, with that petition; I have taken no rest day nor night. Mr. B. replied,—We read that they have no rest day nor night who worship the Beast and his image.

Mr. Barnes was invited and delivered a great many lectures in the course of his ministry; and although there were but few Universalists in the immediate vicinity of his own residence, he usually lectured several times in a year in his own neighborhood, choosing his subject from what he thought would be most profitable to his congregation in their respective situations in life.

It was in one of these lectures, his hearers consisting mostly of partialists, that I heard him relate his former experience. His relation of his travels and sufferings through the darkness of unbelief, deeply affected both himself and audience. He then spoke of the faith he enjoyed, that himself with a part of mankind inherited eternal life in Christ Jesus; and finally of his subsequent belief in Universal salvation. He said he now believed the truth which had made him free. He expatiated on this unlimited faith as having a tendency to promote good works; causing love to God

and to all mankind without exception ; and extending even to the forgiveness of enemies. He spoke of the fulness of joy in believing that the whole family of man should alike be recipients of the love of God, and partakers of eternal life in Christ Jesus. Here was consolation for mourners, balm for the sick and afflicted, bread from heaven for spiritual hunger, encouragement for all mankind, that they were included in the promises of God ; closing his discourse with a suitable exhortation, leaving more favorable impressions on the minds of his hearers, towards the doctrine he promulgated.

He almost invariably gave them a sermon at Christmas, and his subject then was generally on the truth of Christianity. I can even now recollect many of his arguments, although I cannot clothe them in his own language.

In the first place he inferred the existence of a Supreme Being, from the wonderful works of nature ; that as they were evidently created, consequently there must be a Creator. He spoke of man as possessing an inward propensity to worship a Supreme Being ; as having sympathies in his nature requiring an alliance with something of a *higher* order than earthly beings and pursuits ;

that a Father in heaven to believe and confide in, a guide, protector, and saviour, could alone satisfy the wants of mankind; and as those wants were implanted in their nature by their Creator, it was rational to suppose he had made provision for their gratification, and reasonable to conclude he would have some source of communication between himself and his intelligent offspring; that the knowledge received from the Bible, was perfectly suited to our understanding. The speaker did not perceive any more mystery in the account of the birth of Christ, than in the formation of man at the first. In the contemplation of these things, we may indeed be led to exclaim, Wonderful are thy works, O God! and thy ways past finding out; and we have reason to believe, that God who, in former times spoke by his prophets, hath in these days spoken by his Son, never leaving himself without witness, to his created intelligent beings; administering to the wants of their moral and spiritual nature, by communicating to them the knowledge of himself, and his determinate counsel respecting the final destination of men. And here rests the Christian's hope, on the knowledge of God revealed in the Scriptures of truth. God in them hath made known his infinite love and goodness.

Not only had he given them the wisest precepts and laws to refrain from sin here, but revealed to them their final salvation from sin. Thus immortality is brought to light through the gospel.

Mr. Barnes, in the course of his ministry, never failed to attend a funeral when requested, and much good seed was thus sown in those seasons of comforting mourners. He was once especially requested, by one of his brethren, to attend the funeral of his son, a young man aged twenty, who, in a state of extreme dejection, had committed suicide. He accordingly went, full of deep sympathy for the bereaved parents, and other relatives and friends. A crowded house was in attendance. His text was from the 1st of Corrinthians, 4th ch., 5th v., "Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts, and then shall every man have praise of God."

After the text was named, a Calvinist deacon repeated so audibly that many heard him, "What! every man have praise of God? I do not understand that. I did not know there was such a text in the Bible." Mr. Barnes' extensive acquaint-

ance with the Scriptures, rendered his selection of passages fitting every occasion,

In the Gospel Banner, of March 17th, 1849, we find the following article from the pen of W. A. Drew, Editor.

"CARE OF THE UNIVERSALIST FATHERS FOR RELIGION AND ORDER. It is common, in the present day, to speak of the early Fathers of our cause, as if they were a belligerent ministry, so engaged in the duties of controversy that they neglected the cultivation of a vital and practical religion; whereas we of the present age, having less occasion to preach doctrines, have attained a higher and holier standing as the friends and promoters of the fruits of the doctrine. In this there may be a mistake. Our Fathers, with all the necessity which was upon them to engage in controversy, were not regardless of the duties they owed to piety, and, it may be, would put many of their wiser sons to shame in this respect.

"We were led to this train of reflection the other day when reading the printed Circular Letter of the 'Universal Societies in the District of Maine,' which held a General Convention in Livermore, September 2nd, 1807. There were but four min-

istering brethren present, the venerable Fathers Thomas Barnes, Isaac Root, William Farewell, and the young brother Sebastian Streeter. The Circular was written by Father Barnes, one of the best men that ever lived. Here is an extract. See the religious spirit of the document.

"'Dearly beloved in the Lord Jesus Christ: We most earnestly beseech you, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service; and be not conformed to this world. Remember that He who hath called us with an holy calling, hath called us to glory and virtue. May our conversation be as becometh the gospel of God our Saviour, in peace and good will towards all men. Let no corrupt communication proceed out of our lips; it is from the abundance of the heart that the mouth speaketh; and we are expressly told by an apostle of Jesus Christ, that "if any man among you seemeth to be religious, and bridleth not his tongue, but deceiveth his own heart, that man's religion is vain. Let us not lose the precious opportunity of winning the hearts of our neighbors to the exercise of pure religion, by our chaste conversation and that charity which *never* faileth. Attend to the wants of the widow

and fatherless, and neglect not the cry of the poor and needy.'

"In the Circular of the Convention that met in Norway, September 6, 1809, Father Barnes, who wrote it, thus admonished the brotherhood as to duties of parents.

"'We entreat parents to set an example of faith and charity to their children; to impress upon their tender minds the principles of true religion; afford them the best means of education and useful instruction; and especially that they understand the Scriptures in their youthful days, and be led by the spirit of truth to walk in the path of wisdom. Dear Brethren, why should we neglect our children, and those under our care, allowing them to neglect the public worship of God, to disregard the holy Scriptures, and spend their time in carnal and profane company, which ought to be spent in solemn prayer and praise to God, and in waiting upon our Heavenly Father in his appropriated way, that our souls might be edified in the gospel of God our Saviour.'"

After closing the above communication from the Banner, I shall proceed to copy the Circular of the Eastern Association, convened at Waterville, Sept. 5th, 1810, written by Mr. Barnes.

"BELOVED BRETHREN:—Permit us to address you upon that all-important doctrine of Jesus Christ; being the head of every man, as we read in the 1st Corrinthians, ch. 11, 3rd v. We do well to remember the head is the source of all sensation that is communicated through the whole body; or the members, which is all human nature.

"To put the truth of the above statement beyond all dispute, we would cite to a number of passages spoken by himself and others. All things are delivered unto me of my Father. (See Math. 14th, 27th.) The Father loveth the Son, and hath given all things into his hands. (See John 3rd, 35th.) Jesus knowing that the Father had given all things into his hands, (see John 13th, 3rd.) Whom he hath appointed heir of all things, by whom he made the worlds. (See Heb. 1st, 2nd.) And there was given him dominion and glory, and a kingdom, that all people, nations and languages, should serve him. (See Dan. 7th, 14th, also Acts 3rd, 20th and 21st.) And he shall send Jesus Christ, which was preached unto you, whom the heavens must receive, until the times of restitution of all things spoken of by the mouth of all his holy prophets, since the world *began*.

"Brethren, was there ever testimony more angelical than this? First spoken by him that spake as man never spake; and, secondly, by the mouths of all the holy prophets since the world began. But there are those who are of the circumcision, which subvert whole houses, teaching things which they ought not. But let us have compassion on them, and do our endeavors to deliver them from error. Let us remember that love worketh no ill to its neighbors; therefore, love is fulfilling the law.

"Brethren, we have had a flow of divine love while attending to our Annual meeting. We evidently sat under the shadow of the Almighty, and the banner of his love was over us. We had refreshing tidings from various parts of God's heritage; many, the year past, have been brought out of limited darkness into God's marvellous light. Our cords have lengthed and our stakes have been strengthened; the harvest is truly great, but the laborers are few. Pray ye, therefore, to the Lord of harvest, that he may send forth laborers into his harvest.

"Brethren of every name, let us be careful to maintain the first and main principle of true religion, which is love to God and men; and not

contend about creeds, modes and forms; but let us follow peace with all men, and holiness, without which, no man shall see the Lord.

Finally, brethren, farewell. May the God of peace and love be with and bless you all.

"This short epistle is respectfully presented to the societies in the faith of Abraham, and all Christian friends, into whose hands it may fall.

In the name of the Association,

THOMAS BARNES."

CIRCULAR OF THE EASTERN ASSOCIATION, CONVENED AT TURNER, September, 1814.

The Eastern Association of Ministers and Delegates of the Universal Societies in the District of Maine, to their brethren who profess faith in Jesus Christ, the Saviour of the world:

DEARLY BELOVED:—It has been our method to address the brethren who are represented in this Association, with a short Epistle, or Circular Letter, in which we have expressed our faith in the promises of God our Saviour; our ardent desire for the free course of the gospel, and our sincere affection for all our Christian brethren, of all

denominations; and our prayers for the peace and happiness of all the nations of the earth.

But we have no expectation of real happiness, without a conversion from sin to holiness of heart, a conformity to the holy law of God, which is, love to God and to all men, and a reconciliation to the will of God our Saviour, being the salvation of all men.

The members of this meeting call upon their brethren who profess faith in the grace of God, which teaches us to deny ungodliness, that ye henceforth consider your calling; that you are called upon to glorify God in your body and in your spirit which are God's; and that ye be kind, tender hearted, forgiving one another even as God for Christ's sake hath forgiven you. Let us strive as much as possible to be examples of piety and true religion in our families, and among our neighbors, and also before all men, that they by our chaste conversation, may be led to principles of virtue and godliness.

Carefully attend to the public worship of God in all your societies, and pray to the Lord of the harvest to send faithful laborers into his vineyard. And may the blessing of God attend your united efforts in striving together for the faith of the

gospel, and crown your labor in the Lord with abundant success.

The ministers of the gospel next claim our attention. Our minds are open unto you. Our hearts are enlarged with gratitude to God, who has given you so rich a treasure in earthen vessels, as the gospel of his grace. May each vessel receive constant supplies from the infinite fountain of eternal love; and may the contents be emptied from vessel to vessel, till every vessel in the spiritual house of the Lord is full, and the pots in the Lord's house become like bowls before the altar. We are sensible that it required of stewards that they be faithful. We look upon you as stewards of the manifold grace of God, and laborers in the ministration of life. From you we expect to hear the good news contained in the Scriptures of truth. From you we hope to have good examples set before us; and from you we hope to receive friendly admonition, reproof and advice. We pray God that your senses may be exercised by reason of use, your talents improved to his glory and to the edification of your hearers; and your study in the gospel be refreshing to your souls; and when the chief Shepherd of the flock of God shall appear,

may you appear with him in glory, receive his approbation, and enter into the joy of your Lord.

We close our letter by expressing our desire, that brotherly love may continue in all societies who profess the religion of Jesus Christ; and that all denominations who name the name of Christ, may improve their privilege in attending the public worship of God with sincere hearts, uniting in ascribing praise to him whose goodness is not confined to particular sects, or professions; but he is good to all, and his tender mercies are over all his works. May his goodness lead us to sincere repentance, and his love constrain us to live, not unto ourselves, but unto him who died for us and rose again. Unto him be glory forever. Amen.

In the name of the Association,

THOMAS BARNES, Clerk.

During the last years of the life of Mr. Barnes, the doctrine of Universalism continued to increase under his ministry; spreading, as the light of truth ever does, with sure and steady progression. His heart had been cheered by visits from the Rev. William Farewell, and the Rev. Sebastian and Russel Streeters; all of whom spread the doctrine of Universal salvation in various sections of

Maine. The Rev. Isaac Root, preacher of Universalism, removed his family to Buckfield, where he continued a few years when he removed to the State of Ohio. The labors of those brethren were highly beneficial to the cause of truth, and also soul-cheering to Mr. Barnes; his prayers were constant and ardent for more laborers in his Master's vineyard.

In 1814, the disorder commenced which terminated the life of Mr. Barnes. It was a disease of the heart, and pronounced incurable by the physicians soon after its commencement. This information was received with all the composure to be expected from a person of his religious contemplation, and firm reliance on the promises of God. He proceeded to regulate his temporal affairs, and conversed familiarly with his family concerning his departure; and the last meetings he had with his several societies, he seemed to be impressed with the opinion that he should meet with them no more.

He was enabled to fulfil his appointments, by preaching even to the last Sabbath before his death, when he paid his last visit to his society at Freeport, and died very suddenly the following Thursday, *Oct.* 3rd, 1816, aged 66 years.

Five of his eight children died before him; and his last surviving son preceded him in his heavenly journey eight years. He had been a kind husband and an affectionate father, doing all for the happiness of his wife and children that his love for them, and what he considered his duty to the cause of Christ, enabled him to do; and when he felt that he must soon leave these remaining members of his family—the wife and the three daughters—the thought was very sad to him. They had toiled, and in many ways sacrificed with him, but they could not now accompany him to those mansions in the skies, and commence with him to feast on those provisions which are all that are needed and everlasting joy to the soul. Yet the Father, who had always been his strength and life, came near to him with His promises, and the burden of *this* sorrow was lifted from his heart. Death *itself* had no terror for him; long ago had he conquered *that*, by faith, prayer and labor. And in those days and hours of conscious dissolving nature, he meekly and trustingly reviewed his work, and he joyfully meditated those truths which were to him the truths of the risen Lord. The atmosphere which surrounded him was one of light and love; the angels which were messengers for his soul,

brought glad tidings from the eternal realm ; the door of the everlasting kingdom was pressed open, and the Saint, that was changing a natural for a spiritual body, prayed : "Thy will, O God, be done on earth as it is in heaven."

The Editor remarks, that a striking similarity is apparent between the departure from earth, of Father Barnes and Father Ballou. Both continued their labors till within a few days of their death, and both died with their harness on.

But while there is such a similarity between the close of these Fathers' lives, there is a great difference in the circumstances which attended their funerals. At the funeral of Father Barnes, there was *no Universalist Clergyman ;* his remains were deposited in the grave by his faithful friends, the Free Masons, in the order peculiar to that Fraternity, of which he was a member. At the funeral of Father Ballou, there were about *a hundred Ministers of the Universalist denomition !*

It made no difference, however, with either of these men how few or how many of their brethren in the ministry followed their remains to the grave and spoke words over their clay at the time of their *burial.* Yet while these facts may suggest the

thought, that there is a great difference in locations in regard to the number of friends and brethren which can pay their last tribute of love over the bodies of the venerated dead; they will be more likely to indicate the change of time—the difference which less than forty years wrought in the history of a sect!

Father Ballou was a child when Father Barnes was actively engaged in his Master's work; and when the former egaged in the same service and had occasional interviews with the latter, he says of them, in his letter contained in these pages, "they were considered as opportunities in which the elder might instruct the younger." He also says, "in the *little* circle of the preachers of Universalism, of the early date to which I refer, Br. Barnes was esteemed as one of the first for strength of mind, for extensive acquaintance with the Scriptures, for ease in speaking, and force in argument. In the *wider* circle of believers in the impartial Gospel of the Lord Jesus, Br. Barnes' labors were much sought and highly prized; nor was he less esteemed for his integrity, honesty, and general moral character, than for his ministerial talent."

Father Barnes was the first man ordained to the

work of the ministry of Universal Salvation, in Maine, and for eighteen years he was the principal preacher of this doctrine in the State. If no sermon was preached over his remains, many sermons have since been preached because he once lived and taught concerning God's love; and many people have suffered and died bravely in the strength he directly gave them as well as through the indirect influences of his ministry.

May not these Letters of Fathers Ballou and Sebastian Streeter—and this work of the editor and of a daughter, herself already far advanced in this life, prove profitable to the reader, and in some degree worthy of the man to whom they relate? At the commencement of our work we stated the difficulties that were before us in preparing this Memoir. And now that it is finished, we feel that we have done our subject but little justice. We have given the reader, views of his character only here and there, and there we are confident are faint indeed. But it is well to feel, that in no way have we overstated the merits of the man, the preacher, and the Christian. And our ardent prayer of prayers is, that we may be as true and faithful in our day and generation as he was in his, and that

we may be equally sustained in the last struggle with mortality and equally sure of immortal blessedness for ourselves and the purchased possession of the world's Redeemer. Amen.

BOOKS

PUBLISHED BY

S. H. COLESWORTHY.

THE PROPHECIES OF DANIEL, with their Application and Fulfilment, illustrated by Profane History, by Rev. L. L. SADLER.

FIFTEEN SERMONS, with a Prayer at the close of each, by fifteen Universalist Clergymen, and edited by Rev. GEO. W. QUINBY. This is a volume of 552 pages, 12mo., and designed particularly for Sunday reading and reflection, in places where there is no stated preaching.

DISCOURSES ON THE LORD'S PRAYER, by Rev. JASON WHITMAN. A valuable work for every family, containing eleven Discourses, on the following subjects, viz:

1st. INVOCATION.
2nd. THE COMING OF GOD'S KINGDOM.
3rd. CONFORMITY WITH GOD'S WILL.
4th. DEPENDENCE UPON GOD.
5th. FORGIVENESS OF SIN.
6th. DIVINE GUIDANCE.
7th. THE ASCRIPTION.
8th. DEVOTIONAL HABITS OF THE SAVIOUR.

9th. PRAYER, A DUTY AND A PRIVILEGE.
10th. HELPS AND HINDERANCES TO PRAYER.
11th. FAMILY PRAYER.

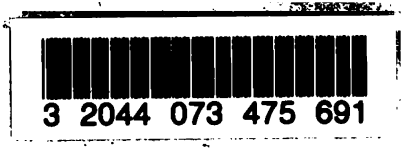
YOUNG LADY'S AID TO USEFULNESS AND HAPPINESS, by Rev. JASON WHITMAN. 18mo., pp. 283, containing eight Letters, addressed to Young Ladies, on the Moral and Intellectual Culture of the Mind.

SERMON ON SOCIAL ALLIANCE, by Rev. L. L. SADLER.

LITTLE MORALIST—A Catechism, designed for the smaller Scholars in Sabbath Schools, in which is taught the Precepts of Christian Morality, as exemplified in the life and teachings of Jesus, by Rev. WM. R. FRENCH.

THE SABBATH SCHOOL ASSISTANT, designed for Bible Classes, and the higher classes in Sabbath Schools, by Rev. WM. R. FRENCH. This work has been prepared at a great cost of labor and time, and is best calculated of any book in the denomination, to present the life and teachings of the Saviour in the same order that they would have been, if all that has been left on record by the Evangelists had been composed *methodically* by one writer.

JAN 31 1983


3 2044 073 475 691